

# THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

LOUISVILLE, KY. SATURDAY, DECEMBER 30, 1848.

WHOLE NUMBER 81.

## THE EXAMINER;

Published Weekly on Jefferson St., next door to the Post Office.

TWO DOLLARS PER ANNUM IN ADVANCE.

SIX COPIES FOR TEN DOLLARS.

PAUL SEYMOUR,

EDITOR.

### Slave Emancipation in Kentucky.

After the lapse of fifty years, the people of Kentucky are again about to assemble in convention, for the purpose of revising and readjusting their constitution. With the lights they now have, and with the aid of that best, most reliable teacher—practical experience—they are about to apply the proper test to the work of their predecessors, retaining what is good, rejecting or altering what is bad. When those predecessors framed the present constitution, negro slavery was the most exciting topic, and felt by all to be by far the most important subject for consideration. Now again, that institution stands prominently forth, as of most importance, most needing revision, and the most difficult properly to readjust. It is needed an apology, for venturing to commune with our fellow citizens on such a subject, it might be found in the fact, that several gentlemen of Louisville have been written to from various parts of the State, urging that some initiatory step should be taken here, towards properly presenting the subject of emancipation for the consideration and decision of the people of Kentucky. We deem it every way best, that our consultations with the friends of emancipation, should be carried on publicly and with the knowledge of the whole State. In so doing, it may not be inappropriate to premise that we are, most of us, native born Kentuckians and slaveholders; and all of us, we are, or were, at one time, in connection with whatever may be afforded by our private characters, is the guarantee we have to offer, that we do not mean recklessly to aid in agitating the State with this exciting topic, and that we fully sympathize with the just claim felt against the officious and offensive intermeddling of northern fanatics. A sincere participation in this feeling, cannot be doubted, when all know, that under the influence of abolitionists, the cause of emancipation has materially retrograded in Kentucky within the last ten or fifteen years, and that their acts, have cast such a disfavor around the whole subject, as almost to preclude an impartial, or even a patient hearing from the people of Kentucky. So viewing the condition of public sentiment, it has been the most ultra proslavery men of our State, who have urged forward the coming convention, selecting this as a propitious period for doing it with impunity to their favored policy, and in the hope of perpetuating it among us by opening the door, and having it always kept open, for the further importation of slaves. It is they who have prematurely forced the question upon the advocates of emancipation, and the latter have no alternative but to meet the issue as they may. The object of this address is to bring about that concert of action among the friends of emancipation which is indispensable to success, if the issue is now to be tried, or to cause its absolute waiver and postponement for the present.

The framers of our constitution may have acted right or rationally on the slave question, according to their information and belief as to its probable operation. They thought, and according to their then experience, they had reason to suppose, that keeping up negro slavery, was the most certain and expeditious mode of bringing to the State the population and labor necessary to subduing its forests and giving value to its vast body of unimproved land. Most of us, had we been acting upon their information, would probably have decided as they did. But, with the information derived from the practical experience of fifty years, all candid men must admit that their decision was erroneous, and that, if a system of gradual emancipation had been then adopted, the population and wealth of Kentucky would be at least double, if not triple what they now are. The proof of this lies in a comparison of the condition of Virginia as to population and wealth, with that of New York or Pennsylvania, and in a similar comparison between Kentucky and Ohio. In 1790, Virginia had a population of 740,000, whilst Pennsylvania had only 430,000, and New York only 340,000. In 1840, Virginia had only 1,240,000, whilst Pennsylvania had 1,720,000, and New York had 2,400,000. A comparison of their wealth, the yield of their industrial pursuits and the means of accumulating future wealth, is equally to the disadvantage of Virginia. In 1800, Kentucky had a population of 220,000. Ohio 45,000 and Indiana 4,800. In 1840, Kentucky had only 750,000, whilst Ohio had 1,520,000, and Indiana 950,000. At the late Presidential Election, Indiana cast some 40,000 votes more than Kentucky. From 1830 to 1840, Indiana doubled her population, and Ohio added fifty per cent. to hers, whilst the increase in Kentucky was only about thirteen per cent. But what still more strikingly illustrates the halting, if not deteriorating condition of Kentucky, is, that during the same period, the increase of the population of the whole Union was full thirty three per cent. Thus it is shown that for the last twenty years, Kentucky will not have retained near her own natural in-

crease, whilst Indiana will have trebled, and Ohio more than doubled her population. It is difficult to form any estimate of the immigration to Kentucky in the last thirty years, but it is believed that if the settlers in a few of the larger towns on the Ohio river be excluded from the estimate, the whole accession in that way, for that long period, does not amount to more than from five hundred to one thousand families. During those thirty years, whilst the immense stream of immigration has been pouring population, wealth, mechanic and manufacturing skill and industry into the States north of us, it seems to have avoided Kentucky as though she had been a land of pestilence and a sanitary cordon had been drawn round her borders. Her soil and geographical position are equal, and her climate superior to either of those States, and for twenty years, the average price of her land has been below that of Ohio. No cause can be plausibly urged for a state of things of such portentous onan and warning, but that obvious reason, which is at once suggested to every reflecting man. Kentucky tolerates slavery and those States do not. In 1800, 45,000 people in Ohio, started on a career of competition against 220,000 people in Kentucky for populating and enriching the most rapidly, their respective States. Ohio rejecting the institution of negro slavery, whilst it was retained and nourished by Kentucky. The result has been, in less than fifty years, that the 45,000 of Ohio have grown to a population of two millions, and the 220,000 of Kentucky have grown to the amount of only some 800,000, whilst the aggregate wealth, mechanic, manufacturing and commercial industry of the two States are about the same disproportion.

Nor is this all. If we compare the increase of population and wealth of Kentucky for the last thirty years with that of her southern sisters, the result is equally to her disadvantage. Starting in 1830 on a basis of 165,000 slaves, in 1840 they had only increased to 182,000, and from 1840 till now they have increased to only 192,000, giving as the whole increase for eighteen years, only 27,000 or some sixteen per cent, whereas the natural increase should have given near 100,000 or more than 60 per cent. Had Kentucky retained her natural increase for the last thirty years, her population in 1850 would be upwards of 1,300,000, instead of only 800,000.

These facts incontrovertibly prove that the climate and agriculture of Kentucky are not suited to negro slavery, and whilst they prevent her from prospering as a slave State, the institution of slavery has heretofore prevented and must continue to prevent the increase of her white population, and of that wealth and industry which ever accompany an exclusively white population, and are never found as accompaniments to negro slavery. That Kentucky is in an unnatural or false position, may to some minds be more strikingly illustrated by a comparison with her neighbor Tennessee, over whom she has the advantage in extent of territory, amount of rich lands, climate and geographical position. The climate of Tennessee being somewhat better suited to negro labor, she has outstripped Kentucky in both white and slave population. From a population of 680,000 in 1830 she increased to 830,000 in 1840, or over twenty-two per cent, the increase in Kentucky being only some thirteen per cent; the increase of slaves in Tennessee was from 140,000 to 150,000 or near thirty per cent, while that of the slaves in Kentucky for the same period, was not eleven per cent.

These indisputable facts are worthy the most mature consideration of the people of Kentucky, in determining her future course as to negro slavery. They incontrovertibly prove that the institution has thus far been a curse, a withering blight on her growth and prosperity and must so continue as long as the institution is kept up in the State. They prove that when negro slavery was adopted, a great error was committed and the State placed in a false position, from which every dictate of common sense inculcates the duty of relieving her, as soon as practicable. They prove that by the laws of nature, it is impracticable for her ever to become a prosperous slaveholding State. Those same laws of nature unerringly point out to us her true position and most persuasively invite her to become a prosperous free State. Five sixths of the voters and two thirds of the landed proprietors of the State not being slave owners, it will be for them to determine whether the slave owning minority shall not be ruled into some modification of the system which shall ultimately relieve the State from so gross an evil.

It is not our purpose to comment upon any of the very many moral evils, to our white population, attendant on negro slavery for Kentucky parents do not require to be reminded of them. The indolence and consequent dissipation produced by the degradation of manual labor, the bad, ungoverned passions acquired under an unavoidable tax parental discipline, are some of those evils, which have left bitter results for the remembrance of nearly every family connected with the State.

The great mistake committed in regulating this subject by the constitution, is without remedy for the past, and much of the future, yet it is not absolutely irremediable for the whole future. It is but the dictate of ordinary wisdom to retrace that false step, by applying the corrective as far as practicable, and not to overlook ben-

eficial results however remote may be their fruition. Though nothing can be done for the benefit of the present generation, that is no reason, something should not be done for the benefit of succeeding generations. Constitution framers, necessarily act as much with a view to posterity as to themselves. This is a sacred duty which every generation owes to its successors.

The people of Western Virginia, have already commenced a serious movement, with the view to obtain an amendment of the constitution of that State, which shall allow each county to decide for itself, whether slavery shall be permitted within its bounds. This, if successful, will be followed by a similar movement in East Tennessee, where there are very few slaves. The comparatively smaller number of slaves in Kentucky, the little actual need of them, together with her geographical position, render the work of emancipation much more easy with us, than either of those States. It would therefore seem, that we should lead the way, rather than wait to follow their example, on the subject of emancipation. Should the example of Kentucky, influence those States, with Maryland and Missouri also, to a similar course, the result will be of incalculable national benefit. These five States now constitute the great national nurseries for the growth of slaves. If the present system is kept up in them, the slave population of the Union, in fifty years, will be over twelve millions. With the mental and physical improvement, the blacks will have attained in that time, no reflecting man can doubt the danger to the whites, from such an immense slave population; or, that self preservation will compel the whites of that day, to turn off the slaves with the sword. Can we, of the present generation, with justice, entail on posterity, such a horrible necessity, one which shall give such a lasting stain to our national annals? Does not an enlarged consideration of national, as well as State policy, require that such results should be brought to view and kept in view, whilst adjusting this subject? Does it not require from us, all that can be properly done, in avoidance of future evils of such magnitude? Close these five great nurseries for the propagation of slaves and we shall avoid that evil. The subdivision of slaves among so many owners, withdraws the females from field labor, secures their marriage, affords the sick and infants proper care, and thus renders those States such prolific nurseries. Where slaves are held in large gangs and the females subject to field labor they do not propagate near so fast. It is said that in Louisiana among the Creole planters, propagation is not near sufficient to keep up the number of slaves. The southern States if left to their own natural increase would not double their slaves in fifty years.

There is among ourselves, great diversity of opinion, as to the proper remedy for slavery, as also in regard to the time and mode of its application. The same diversity of opinion no doubt prevails throughout the State. But, from the best information we can obtain, we are well convinced, that a very gradual prospective emancipation, is all that the people of Kentucky will consent to. To obtain even that much, we are equally convinced, that the slaveholders must be perfectly satisfied, that the friends of emancipation aim at nothing more. Most of us also think, that not merely a deference to the public will, but sound policy and justice require, the proposed reformation to be so confined.

To obtain concert of action, we propose that a convention be held, some time next spring—say the first Monday in April, of delegates from the friends of emancipation in the different counties of the State. First:—to ascertain what is the true state of public sentiment, whether a fair proportion of the slave holders are willing for any mode of emancipation, and if it be found on a candid interchange of information that there is no likelihood of effecting anything, then with many frankness avow the fact, postpone the question for the present, limit our efforts to obtaining a prohibition in the constitution against the further importation of slaves, and thus save the State from the mischiefs of a profligate agitation of the subject. Second:—should the information thus obtained, warrant the hope of success, then to insure it, by proposing a plan of such moderation as will conciliate confidence in its projectors, and secure the approbation of a majority of the people.

We have much confidence in the belief that a plan can be devised, which by not materially affecting the individual rights of property, not suddenly disturbing the relation of master and slave, not injuring the great industrial pursuits of the State, and not suddenly casting upon our society at any one time a large mass of unprepared emancipated negroes, will secure general approval and obtain the sanction of a majority of the State. Without wishing to forestall the plans of others, or supposing that other better plans cannot be devised, but merely as an earnest of our own moderation and as an evidence of the facility with which some such plan may be found, we beg leave to suggest the following for consideration.

All females born after a named day to be free at the age of twenty-one, and all the issue of such after born females to be free at their birth.

It is before the number of adult male slaves will be materially reduced. It will be a large and little operation beneficial or otherwise, upon the present generation of either whites or blacks. Its benefits for both races are mostly prospective. It affords ample time for society to accommodate itself to the new state of things. It makes no sudden disturbance of the relation of master and slave. There will be a gradual substitution of free white for black slave labor, and no large amount of blacks will be emancipated at the same time. Whilst the white population will in fifty years have more than trebled, the black from exportation, emigration, colonization, and other causes will not increase much from what it now is. The one will be two millions whilst the other, will be only about three hundred thousand. The husbands of the freed females being kept in bondage, will mostly retain the wives also in the service of their former masters. The prior right to have the children apprenticed to them till twenty-one years old, should be secured to the former owners of the wives. The mothers will almost universally stay by their children, and they will be thus saved from vagrancy, and the children afforded the best sort of pupillage or apprenticeship. The wives will find that support for themselves will be nearly as much as they can earn any where, and their former owners will find ample compensation from the labor of the wife and the apprenticeship of the children to afford them food and clothing. The three large adjoining free States will unavoidably, if not willingly, absorb more than half of those that finally become free. With two millions of white population in our State, the intermixture of at most some two hundred thousand free blacks, can be no great grievance.

The rights and interests of the present owners of slaves, are all that need be taken into view upon any question of right or justice. The rights of those who may hereafter become owners of slaves, not now born are in no way involved. This plan takes from the pocket of the present owner nothing, or so little, that he cannot appreciate the pecuniary loss. The unborn issue of a female slave is estimated at very little. In the judgment of most men, it does not constitute a tenth of her marketable value—in other words a purchaser would not abate a tenth in the price of a young woman on account of her barrenness. The chance of male or female issue being equal, the value of the chance of female issue alone cannot then, be more than one twentieth of her price. That, on an average price of \$300 would be only some \$15. Nor does the plan leave the owners of slaves, as a class, altogether uncompensated for even this slight loss. It will be fully compensated, without estimating the increase in the value of land resulting from an increase of white population by a permanent prohibition against the importation of slaves, thus giving owners the monopoly of the Kentucky market, where slaves will necessarily increase in value as they diminish in number. Besides all pretence of justice to the owner is obviated by the fact, that he will, as now, be at liberty to export his slave to a southern market, where he can obtain more for her than she is worth at home. But upon what principle of justice can the slave holders, who constitute so small a minority, insist upon keeping in the State for their exclusive benefit, a species of property which is so greatly detrimental to a large majority of the people of the State. So use your own as not to injure another, is a principle of universal justice.

The carrying out such a system of gradual emancipation is no experiment. The examples of New York, New Jersey, and Pennsylvania, show that it can be done without detriment or failure. There is no doubt about the substitution of free white for black labor, and the chances are that it will be as cheap.

It has been a long cherished hope with many of the friends of emancipation in this State, that whenever it commenced, it might be accompanied with a system of African Colonization, which would remove the blacks from Kentucky as fast as they were emancipated. This is to be desired if it be practicable to accomplish it.

But the principal anxiety felt in favor of colonization is probably owing to a very exaggerated estimate of the evils to be felt from having a free black population. If the whole of the slaves, near two hundred thousand, were now to be set free and remain among us with our present white population of only 600,000, the grievance would not doubt be very heavy. But fifty years hence, when the proposed plan shall take effect, according to fair calculation we shall have a white population of two millions, whilst the blacks if they all remain here, will not much exceed two hundred thousand; and certainly not amount to more than three hundred thousand. The largest of these numbers, with their previous training for freedom, will not be a very heavy burthen to a white population of two millions. But neither the whole, nor the half of them will remain in Kentucky. Ohio at that day with her six million of whites, will be able and willing to absorb one or two hundred thousand free blacks, without any inconvenience. The two States of Indiana and Illinois with an equal amount of whites, will absorb the same number. They are preferred there, as here, for various branches of menial service. Such is the predilection among us for black

servants, that if we had two million of whites and every black was driven from the State, in less than ten years at least one hundred thousand free negroes would find their way among us, and meet a ready reception in despite of any legal inhibition against them. If this conjecture be true the evil from free negroes, be it what it may, is unavoidable, and one which we would have to endure, even though we succeeded in sending off the whole of our blacks, by some faultless plan of African colonization. It is, therefore, no sufficient objection to the proposed plan, that it does not provide for the driving off or carrying off the emancipated blacks.

It is easy to show an apparent great State loss, by taking the probable number of slaves fifty years hence, multiplying that by an average value, and thus producing an immense sum which will be insisted on as a total loss of so much to the State at large, though no actual loss can be shown to any particular present owner of slaves. This calculation is entirely fallacious. If at the end of the fifty years, the slaves were all to be carried from the State, and sold in a foreign market, there would be some plausibility in the idea. If the slaves are ever to be carried from the State, their market value had as well be realized in that way now as then. But as the slaves will be retained here as long as the system is kept up, and though they have a marketable value between man and man at home, they add nothing to the entire wealth of the State, except so far as the system tends to reduce the cost of the whole labor done in the State. For if the slaves when emancipated would do the same labor, for the same wages, that is for a bare subsistence, then it would matter not to the aggregate wealth of the State, whether they be slaves or free. All the capital invested in slaves, which is not necessary to making their labor as cheap as white labor, is just so much profitless capital thrown away, so far as the general wealth of the whole State is concerned.

Whether the aggregate of our whole slave system produces any saving in the cost of the whole labor of the State, even at the present rate of wages in Kentucky, is a much disputed and very disputable point. When wages shall more nearly approximate the cost of subsistence, then obviously slaves will add nothing to the aggregate wealth, for matters not to the State whether the wages be retained in the pocket of the master citizen, or paid out to the citizen laborer. According to the calculations of many intelligent persons the wages of free labor will be so low fifty years hence, that slaves will not be worth having. Certain it is, that more than half of the laboring population of Europe, is now working for a scanty supply of bad clothing and worse food. They annually die by thousands, from starvation, because they cannot obtain work even on those terms. The natural increase of the population of the United States, will in fifty years give six millions more, which must render the competition among laborers very great, and reduce their wages very low. There is not the slightest reason for doubting, that after elevating personal labor to its proper dignity, there will be abundant facility in substituting free for slave labor, and at the same cost to the employers.

Let not any friend to emancipation withhold his aid from the accomplishment of some such plan, because it is not, as he conceives, doing enough. Fifty years is a life time, and more than a whole life time to most men, but it is a very short period in the life of a State. Any movement in that direction, however slow, is of much value and a great gain to the general cause of emancipation. Even a permanent prohibition against the importation of slaves is worth battling for. The friends of the cause have had many earnest contests in the legislature to secure that very point. It is a leading motive with their adversaries, in endeavoring to get the control of the convention, that they may take from emancipation that element of future strength.

Do not Kentucky statesmen owe it to their own reputation for justice and intelligence, as well as to the fair fame of their good mother, whom they all love so well, that they shall make some movement? Can they fold their arms in scornful indifference to the enlightened public sentiment of the civilized world and refuse to make any movement, however small, towards emancipation. That public sentiment has become a great power among the nations. We vaunt that, by our American precepts and example, we have put it in motion. It is a tremendous energy we have vividly, as we hope for the good of man. Who for himself or his country can venture to despise or defy it? Neither our climate nor our agricultural pursuits afford us the pretext that slavery is a necessary or unavoidable evil among us. Whatever may be our own convictions as to its policy or its justice, the civilized world has uttered so emphatic a condemnation against the system, as a mere question of justice, when it can be avoided, that self-respect must compel us to do something. This obligation is all the more imperative, when we, ourselves, feel that all men know, we can do much without essentially injuring the pocket of a single living man, and that the permanent interests and welfare of the white population equally with justice to the blacks, require that what can be done, shall be done.

There is another subject, not remotely connected with this question, and that is, the preservation of the Union. In any, and all aspects, now and forever, the interest of Kentucky does, and will coincide with her loyalty for preserving the Union as it is. Our most sagacious statesmen have all pointed to the slave boundary, as the most feasible and probable line of separation. Without the consent of Kentucky and Tennessee, that can never become the line of division. These two States are bound together by links that can never be severed. As the one goes so must the other. Remove Kentucky from her present attitude as a permanent member of any prospective slaveholding alliance, and the basis of any such scheme of separation is at once destroyed, and much added to the stability of the Union.

No reflecting man can well doubt, that sooner or later, slavery will be extirpated in Kentucky. The cause of emancipation in the natural course of events is bound to gain strength. The disproportion between the non-slaveholders and the slaveholders is already in the ratio, at least, of four or five to one. This disproportion will be constantly on the increase. Is it not then, well worthy the consideration of the advocates of slavery, whether they are ever likely to effect a better compromise than that which they can now obtain, whether they will not make a good bargain, in obtaining a peaceable prolongation of the system for fifty years to come.

S. S. NICHOLAS, PAT. MAXCY, D. L. BEATTY, REUBEN DAWSON, W. M. P. BOON, T. S. BELL, W. W. WORSLEY, W. M. RICHARDSON, W. E. GLOVER, BLAND BALLARD, JAMES SPEED.

### A Comparison.

Western Virginia contains 38,500 square miles; Western Pennsylvania contains 23,000 square miles—balance in favor of Virginia, 5,500 square miles. In 1830 Western Virginia had 378,000 inhabitants, or about 9 1/2 to a square mile. At the same time Western Pennsylvania had 593,900 inhabitants, or 18 to the square mile. In 1840 Western Virginia contained 432,000 inhabitants, and Western Pennsylvania 816,000. Virginia in ten years gained one and a half to the square mile, and Pennsylvania about seven. Geological surveys of the two States prove that the soil of Western Virginia is better than that of Pennsylvania, and mineral wealth more abundant. The climate of Virginia is unsurpassed by any in the Union, both for health and productiveness. The hills are no steeper, and the navigable waters of the State are as numerous and available. What makes the difference?—Wheeler's Va. Times.

These are the questions which reflecting men are beginning to ask in the slave States. There is of course but one answer to it, and this lies plain upon the surface. In Pennsylvania it is honorable to labor—in Virginia it is degrading.—Providence Journal.

### A Word to Boys.

Truth, says the Portland Tribune, is one of the rarest of gems. Many a youth has been lost to society by suffering it to tarnish, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or dim its lustre. Profanity is a mark of low breeding.—Show us the man who commands the best respect; an oath never trembles on his tongue. Read the catalogue of crimes. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be profane. Think of this, and let not a vile word disgrace you. Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and we shall not fear. You will claim the respect and love of all. You are watched by your elders. Men who are looking for clerks and apprentices, have their eyes on you. If you are profane, vulgar, theatre-going, they will not choose you. If you are upright, steady and industrious, before long, you will find good places, kind masters, and the prospect of a useful life before you.

The true guide and light for professed Christians, when propagating what they consider religious truth, are contained in the expressive directions of the apostle Paul—"Speaking the truth in love."

### Household.

The English term "houseband" is derived from the Anglo-Saxon words *hus* and *band*, which signifies the "band of the house," and it was anciently spelt "housebond," and continued to be spelt thus in some editions of the English Bible, after the introduction of printing. A husband, then, is a housebond—the bond of the house—that which engirdles the family into the union of oneness of love. Wife and children, and "strangers within the gates," all their interests and their happiness are encircled in the "housebond's embrace, the objects of his special care."

### Beautiful Sentiment.

The late eminent judge, Sir Allan Park, once said at a public meeting in London:—"We live in the midst of blessings that we are utterly insensible to their greatness, and of the source whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his have been, what his civilization? Christianity is mixed up with our very being and our daily life, there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the Gospel."

Charcoal ground to powder is one of the best things ever discovered to clean knives. This is a late and valuable discovery.

It was formerly said that there was no royal road to literary excellence, but some men in modern times seem determined to make a railroad to it.

## RELIGIOUS INTELLIGENCE.

**SANDWICH ISLANDS.**—A late general letter from the Sandwich Islands Mission, gives a far more favorable account of things, than was anticipated. There was unusual interest in religion, at almost all the stations. The number admitted to the church had been increasing the last two years, in 2,559. The whole number of communicants in regular standing, is 23,846.

In Christian liberality, the Sandwich Islands are rapidly advancing; and the contributions for benevolent purposes, during the last two years, are far in advance of former years.

The school for missionary children at Funchou, has been blessed with an interesting revival, and a number of the children are now rejoicing in the Lord. Sixteen of these have made a public profession of religion, and others indulge a hope—some are looking forward to the gospel ministry.

The cause of Temperance is advancing steadily, and the nation might fully be styled one great temperance country.

**MISSIONARY MEETING AT MADRAS.**—The Rev. Mr. Winslow mentions, Sept. 14th, the annual meeting of the missionaries at Chintadrapettah in union with the meeting of the Board. A young man, who had been baptized at Chintadrapettah, was present. After a preparatory lecture, all partook of the love feast, eating together in tokens of union, and to break the bonds of caste. About forty persons were present. Speeches were made by first of the natives, chiefly on the subject of Christian union and the folly of observing castes. The assembly was also addressed by Mr. Spaulding of Jaffna, and Mr. Scudder.

In relation to the subject of retrenchment, the missionaries reply that they are unable to retrench except in connection with the schools, and this they deem a measure more to be deprecated.

**RELIGIOUS LIBERTY** is guaranteed by the new constitution of France—but it does not treat all denominations or forms of religion with equal favor. "Every one professes freely his religion, and receives equal protection from the State in the exercise of his worship." But the ministers of the religions recognized by the law, and they only, can claim to receive a stipend from the State. It is thought by some that the 40,000,000 francs allotted to the clergy, will be stricken from the budget, and that France will leave those who use religion to pay for it.

**MEXICAN PARTIES.**—Rev. Mr. Norris, says in a letter to the American Bible Society, that there is a political party in Mexico, whose avowed object is to limit the power of the priests, and break down the overgrown religious establishments of the country, and devote their great wealth to the cause of popular education. They are not protestants, nor do they profess any partiality for protestantism, yet they seem desirous to have the Scriptures circulated, as a means of opening the eyes of the people to the abuses of their church.

**THEOLOGICAL SEMINARIES.**—The new class at Andover reported thirty, which is double that of the last year. Eight have entered the new class at New Haven; and forty-nine at Princeton.

**THE METHODIST FEMALE ACADEMY**, at Woodville, Miss., was totally destroyed by fire, on the 26th ult., together with the parsonage and two valuable libraries.

## AGRICULTURAL.

From the Boston Cultivator.

### Deep Culture Again.

Masses, Esplanade.—May 11th I permitted to observe, I returned the address of the late Senator Dixon H. Lewis, before the New York Farmers' Club—and which was published in the papers, the subject being "The Agriculture of the South,"—as dangerous to the general welfare of agricultural readers, inasmuch as it goes to advocate deep tillage, without the accompanying notion, to be made of the nature and quality of the soil. The soil, he says, is "thin," "it is a black mold, resting on limestone," but by many, this observation will be overlooked: first considering that deep and shallow are merely relative terms, and while the Senator is meant a foot, or more, which is any thing over six inches, on the alluvial formations of the Mississippi, twenty times its depth would not touch the subsoil.

For myself, I am content to obtain all the good soil, leaving the bad, or subsoil, often not merely sterile but poisonous—to be stirred and deepened by the subsoil plough; preferring to enrich that, and deepen my surface soil, by manuring from above, which is then done gradually, and not at the cost of the crop, or loss of time. Although I may have been wrong, to touch the clay, it must not be more than that, for "the less the better." I know, by sad experience. And I have a neighbor, who, on reading the above address, sends the danger in the same light as I have here, and which is the remark that the soil rested on limestone, expresses his belief that many will either overlook that circumstance, or not understand its import. Now his land is very thin, not more than five inches deep, and by throwing this good soil into four turn ridges, it becomes considerably deepened under the crop, while the open furrows, left deep for the purpose, operate as surface-drains in a wet season, without at all tending to injure it in a time of drought. It thus deepens his soil considerably; and although he loses somewhat in surface, his gain is four-fold in value in depth; his dung going farther, and doing more service than he would imagine by any but a deep culture. And while on much better land ploughed flat and without ridges and furrows, wheat has suffered, so as to compel its owners to plough it in and plant corn in the spring, his crops have stood dry and healthy, giving him a yield of thirty-five bushels per acre; the plants in early spring appearing greener on the sides of these ridges than on their centre; showing that the crop was healthy, with no fear but that the middle of the ridge would soon catch up. And in potato planting my neighbor has an adobe advantage in ridge ploughing, his crop remaining dry and healthy, coming more regularly to maturity, and of far better quality, the quantity also something doubting, by thus doubling the depth of his surface.

The subject requires much care and caution; but any one is desirous of seeing "what is below," assuredly such a Plough as the Senator's is the best idea of a tool for him; the same time, it is a tool for him, the thinnest and smallest furrow, as I proved on a wheat stubble after the last harvest; ploughing in the stubble and the weeds, preparatory to sowing the land with turnips, with perfect ease, and in any surprise and satisfaction, having every particle, as though it had never been. Do you concur with me in the view above taken?

**ADVICE IN POULTRY REARING.**—The principles upon which I rely for success in keeping hens, are, 1, to have two broods—a few to hatch and rear the chickens, and twice the number of over-laying hens, as eggs are more profitable than chickens; 2, to get a hatch as early as possible in spring, and to keep them well—these never fail to be fatteners for the table; the best barley I could get, and as much as they could pick up once a day, in summer, and twice in winter; they are not only more profitable, but kept, but the eggs are more profitable, and I like them, as the spotted Dorkings for sitting, and the pheasant breed for laying.—Agricultural Gazette.

Yesterday morning, there were shipped on the Cincinnati packet by—

Franklin B. Vimont, of Nicholas county, one steer 16 hands high, and weighing 4,500 pounds; John Hutton, of Bourbon county, two steers of superior stock and very fat. They then weighed over 2,600 pounds each, while the balance will fall but little below that.

This morning, Capt. John Cunningham, of Bourbon county, shipped one beef, 17 hands high, and over 3,000 pounds in weight, very large and fine.

We venture to say that no fairer beef than mentioned in this list will be slaughtered in Cincinnati during the approaching holidays.

Therefore, we shall certainly hear of it through the papers of that city.—*Mayville Eagle.*

President Roberts, of Liberia, was about to leave London on the 25th ult., as he returns to Africa. A vessel of war was placed at his disposal by the British government, and him to the capital of the Republic. He had completed treaties of amity and commerce with England, France, Belgium, Holland, &c.

EMIGRANTS.—During the month of November, 23,752 immigrants arrived at New York, of which



## LITERARY EXAMINER.

### The Friendly Deceit.

BY CHARLES MACKAY.

Thou shalt not rob me, thievish Time,  
Of all my pleasures, all my joys;  
I have some jewels in my heart  
Which thou art powerless to destroy.

Thou may'st devour my arm of strength,  
And leave my temples sound and bare;  
Deprive mine eyes of passion's light,  
And scatter silver o'er my hair;

But never, while a book remains,  
And breathe a woman or a child,  
Shalt thou deprive me, whilst I live,  
Of feelings fresh and undefiled.

No, never, while the earth is fair,  
And reason keeps its ideal bright,  
Whate'er thy blood may do or fail,  
Thou shalt not rob me of my youth.

So, thievish Time, I fear thee not;  
Thou'rt powdered on the heart of mine;  
My jewels I loan to thee,  
Till but the settings that art thine.

### Picture of Humors in England in the Time of James II.

BY T. B. MACAULAY.

The clergy were regarded as, on the whole, a plebeian class. And, indeed, for one who made the figure of a gentleman, ten were mere menial servants. A large proportion of those divines who had no benefices, or whose benefices were too small to afford a comfortable revenue, lived in the houses of laymen. It had long been evident that this practice tended to degrade the priestly character. Laud had exerted himself to effect a change; and Charles the First had repeatedly issued positive orders that none but men of high rank should presume to keep domestic chaplains. But these injunctions had become obsolete. Indeed, during the domination of the Puritans, many of the ejected ministers of the Church of England could obtain bread and shelter only by attaching themselves to the households of royalist gentlemen; and the habits which had been formed in those times of trouble continued long after the re-establishment of monarchy and episcopacy. In the mansions of men of liberal sentiments and cultivated understandings, the chaplain was doubtless treated with urbanity and kindness. His conversation, his literary assistance, his spiritual advice, were considered as an ample return for his food, his lodging, and his stipend. But this was not the general feeling of the country gentleman. The coarse and ignorant squire, who thought that it belonged to his dignity to have grace said every day at his table, by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite—such was the phrase then in use—might be had for his board, a small garret, and two pounds a year, and might not only perform his own professional functions, might not only be the most patient of butts and listeners, might not only be always ready in fine weather for bows, and in rainy weather for shovelboard, but might also save the expense of a gardener, or of a groom. Sometimes the reverend man nailed up the apocryphs, and sometimes he carried the coach horses. He cast up the farrier's bills. He walked ten miles with a message or a parcel. If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots; but as soon as the tart and the cheese-cakes made their appearance, he quitted his seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded.

Perhaps, after some years of service, he was presented to a living sufficient to support him: but he often found it necessary to purchase his preferment by a species of simony, which furnished an inexhaustible subject of pleasantry to three or four generations of scoffers. With his cure he was expected to take a wife. The wife had ordinarily been in the patron's service; and it was well if she was not suspected of standing too high in the patron's favor. Indeed, the nature of the matrimonial connexions which the clergymen of that age were in the habit of forming, is the most certain indication of the place which the order held in the social system. An Oxonian, writing a few months after the death of Charles the Second, complained bitterly, not only that the country attorney and the country apothecary looked down with disdain on the country clergyman, but that one of the lessons most earnestly inculcated on every girl of honorable family was to give no encouragement to a lover in orders, and that, if any young lady forgot this precept, she was almost as much disgraced as by an illicit amour. Clarendon, who assuredly bore no ill-will to the Church, mentions it as a sign of the confusion of ranks which the great rebellion had produced, that some damsels of noble families had bestowed themselves on divines. A waiting woman was generally considered as the most suitable helpmate for a parson. Queen Elizabeth, as the head of the Church, had given what seemed to be a formal sanction to this prejudice, by issuing special orders that no clergyman should presume to marry a servant girl, without the consent of her master or mistress. During several generations, accordingly, the relation between priests and hand-maidens was a theme for endless jest; nor would it be easy to find in the comedy of the seventeenth century, a single instance of a clergyman who wins a spouse above the rank of a cook. Even so late as the time of George the Second, the keenest of all observers of life and manners, himself a priest, remarked that, in a great household, the chaplain was the resource of a lady's maid whose character had been blown upon, and who was therefore forced to give up hopes of catching the steward.

In general, the divine who quitted his chaplainship for a benefice and a wife, found that he had only exchanged one class of vexations for another. Not one living in fifty enabled the incumbent to bring up a family comfortably. As children multiplied and grew, the household of the priest became more and more beggarly. Holes appeared more and more plainly in the thatch of his parsonage, and in his single cassock. Often it was only by toiling on his gleebe, by feeding swine, and by loading dung-carts, that he could obtain daily bread; nor did his utmost exertions always prevent the bailiffs from taking his conscience and his inkstand in execution. It was a white day on which he was admitted into the kitchen of a great house, and regaled by the servants with cold meat and ale. His children

were brought up like the children of the neighboring peasantry. His boys followed the plough; and his girls went out to service. Study he found impossible: for the avowment of his living would hardly have sold for a sum sufficient to purchase a good theological library; and he might be considered as unusually lucky if he had ten or twelve dog-eared volumes among the pots and pans on his shelves. Even a keen and strong intellect might be expected to rust in so unfavorable a situation.

### The Squire at Home.

"His chief serious employment was the care of his property. He examined samples of grain, handled pigs, and on market days made bargains over a tankard with duvies and lop merchants. His chief pleasures were commonly derived from field sports and from an unrefined sensuality. His language and pronunciation were such as we should now expect to hear only from the most ignorant clowns. His oaths, coarse jests, and scurrilous terms of abuse, were uttered with the broadest accent of his province. It was easy to discern, from the first words which he spoke, whether he came from Somersetshire or Yorkshire. He troubled himself little about decorating his abode, and, if he attempted decoration, seldom produced anything but deformity. The litter of a farm-yard gathered under the windows of his bedchamber, and the cabbage and gooseberry bushes grew close to his hall door. His table was loaded with coarse plenty; and guests were cordially welcomed to it. But, as the habit of drinking to excess was general in the class to which he belonged, and as his fortune did not enable him to intoxicate large assemblies daily with claret or canary, strong beer was the ordinary beverage. The quantity of beer consumed in those days was indeed enormous. For beer then, was to the middle and lower classes, not only all that beer now is, but all that wine, tea, and ardent spirits now are. It was only at great houses, or on great occasions, that foreign drink was placed on the board. The ladies of the house, whose business it had commonly been to cook the repast, retired as soon as the dishes had been devoured, and left the gentleman to their ale and tobacco. The coarse jollity of the afternoon was often prolonged till the revellers were laid under the table.

It was very seldom that the country gentleman caught glimpses of the great world; and what he saw of it tended rather to confuse than to enlighten his understanding. His opinions respecting religion, government, foreign countries, and former times, having been derived, not from study, from observation, or from conversation with enlightened companions, but from such traditions as were current in his own small circle, were the opinions of a child. He adhered to them, however, with the obstinacy which is generally found in ignorant men accustomed to be fed with flattery. His animosities were numerous and bitter. He hated Frenchmen and Italians, Scotchmen and Irishmen, Papists and Presbyterians, Independents and Baptists, Quakers and Jews. Towards London and Londoners he felt an aversion which more than once produced important political effects. His wife and daughters were, in tastes and acquisitions, below a housekeeper or a stillroom maid of the present day. They stitched and spun, brewed gooseberry wine, cured marmalades, and made the crust for the venison pasty.

### The Squire in the City.

When the lord of Lincolshire or Shropshire manor appeared in Fleet street, he was as easily distinguished from the resident population as a Turk or a Lascar. His dress, his gait, his accent, the manner in which he stared at the shops, stumbled into the gutters, ran against the porters, and stood under the water-spouts, marked him out as an excellent subject for the operations of swindlers and banters. Bullies jostled him into the kennel. Hackney coachmen splashed him from head to foot. Thieves explored with perfect security the huge pockets of his horseman's coat, while he stood entranced by the splendor of the Lord Mayor's show. Money droppers, sore from the cart's tail, introduced themselves to him, and appeared to him the most honest friend, gentlemen that he had ever seen. Painted women, the refuse of Leckwar Lane and Whetstone Park, passed themselves on him for countesses and maids of honor. If he asked his way to St. James', his informant sent him to Mile End. If he went into a shop, he was instantly discerned to be a fit purchaser of everything that nobody else would buy, of second-hand embroidery, copper rings, and watches that would not go. If he rambled into any fashionable coffee house, he became a mark for the insolent denigration of fops, and the grave wagery of templars. Enraged and mortified, he soon returned to his mansion, and there, in the homage of his tenants, and the conversation of his boon companions, found consolation for the vexations and humiliations which he had undergone. There he once more felt himself a great man; and he saw nothing above him, except when at the assizes he took his seat on the bench near the judge, or when at the muster of the militia he saluted the lord lieutenant.

### The Coffee House.

Foreigners remarked that the coffee house was that which especially distinguished London from all other cities; that the coffee house was the Londoner's home, and that those who wished to find a gentleman, commonly asked, not whether he lived in Fleet Street or Chancery Lane, but whether he frequented the Grecian or the Rainbow. Nobody was excluded from these places who laid down his penny at the bar. Yet every rank and profession, and every shade of religious and political opinion, had its own head quarters. There were houses near St. James' Park where fops congregated, their heads and shoulders covered with black or flaxen wig, not less simple than those which are now worn by the chancellor and by the Speaker of the House of Commons. The wig came from Paris; and so did the rest of the fine gentleman's ornaments, his embroidered coat, his fringed gloves, and the tassel which upheld his pantaloons. The conversation was in that dialect which, long after it had ceased to be spoken in fashionable circles, continued, in the mouth of Lord Foppington, to excite the mirth of theatres. The atmosphere was like that of a perfumer's shop. Tobacco, in any other form than that of richly scented snuff was held in abomination. If any clown, ignorant of the usages of the house, called for a pipe, the sneers of the whole assembly, and the short answers of the waiters soon convinced him that he had better go somewhere else. Nor, indeed, would he have had far to go. For, in gen-

eral, the coffee room smacked with tobacco like a guard room; and strangers sometimes expressed their surprise that so many people should lounge their own firesides to sit in the midst of eternal fog and stench. Nowhere was the smoking more constant than at Will's. That celebrated house, situated between Covent Garden and Bow Street, was sacred to polite letters. There, the talk was about political justice and the unities of place and time. There was a faction for Perault and the moderns, a faction for Boileau and the ancients. One group debated whether Paradise Lost ought not to have been in rhyme. To another, an envious poetaster demonstrated that Venice Preserved ought to have been hooted from the stage. Under no roof was a greater variety of figures to be seen, early in sturs and garters, clergyman in cassocks and bands, peat templars, sheepish lads from the universities, translators and index makers in ragged coats of frieze. The great press was to get near the chair where John Dryden sat. In winter that chair was always in the warmest nook by the fire; in summer it stood in the balcony. To bow to him, and to hear his opinion on epic poetry was thought a privilege. A pinch from his snuff box was an honor sufficient to turn the head of a young enthusiast. There were coffee houses where the first medical men might be consulted. Doctor John Radcliffe, who, in the year 1685, rose to the largest practice in London, came daily in the Exchange was full, from his house in Bow Street, then a fashionable part of the capital, to Garraway's, and was to be found surrounded by surgeons and apothecaries, at a particular table. There were puritan coffee houses, where no oath was heard, and where lank-haired men discussed election and reprobation through their noses. Jew coffee houses, where dark eyed money changers from Venice and from Amsterdam greeted each other; and Popish coffee houses, where, as good Protestants believed, Jesuits planned, over their cups, another great fire, and cast silver bullets to shoot the king.

### Master Humphrey and Little Nell.

Mr. Dickens, in his new preface to "The Old Curiosity Shop," speaks with regret for the sacrificed Master Humphrey and other machinery of his book adventure, and pays a delicate tribute to Thomas Hood, who led the way with the public to the appreciation of "Little Nell."

"I caused the few sheets of 'Master Humphrey's Clock,' which had been printed in connexion with it, to be cancelled; and, like the unfinished tale of the windy night and the notary, in 'The Sentimental Journey,' they became the property of the trunkmaker and the butter-man. I was especially unwilling, I confess, to enrich those respectable trades with the opening paper of the abandoned design, in which 'Master Humphrey' described himself and his manner of life. 'Though I now affect to make the confession philosophically, as referring to a by-gone emotion, I am conscious that my pen wages a little even while I write these words. But it was done, and wisely done, and 'Master Humphrey's Clock,' as originally constructed, became one of the lost books of the earth—which, we all know, are far more precious than any that can be read for love or money."

In reference to the tale itself, I desire to say very little here. The many friends it has won me, and the many hearts it has turned to me when they have been full of private sorrow, invest it with an interest, in my mind, which is not a public one, and the rightful place of which appears to be a more removed ground."

I will merely observe, therefore, that, in writing the book, I had always in my fancy to surround the lonely figure of the child with grotesque and wild, though not impossible companions, and to gather about her innocent face and pure intentions, associates as strange and incongruous as the grim objects that are about her bed when her history is first foreshadowed.

I have a mournful pride in one recollection associated with "Little Nell." While she was yet upon her wanderings, not then concluded, there appeared in a literary journal, an essay of which she was the principal theme, so earnestly, so eloquently, and tenderly appreciative of her, and of all her shadowy kind and kin, that it would have been inextinguishable in me, if I could have read it without an unusual glow of pleasure and encouragement. Long afterwards, and when I had come to know him well, and to see him, stout of heart, going slowly down into his grave, I knew the writer of that essay to be THOMAS HOOD.—"Literary World."

### True Life.

The mere lapse of years is not life. To eat and drink and sleep—to be exposed to darkness and the light—to pace around the mill of habit, and turn the wheel of health; to make reason our book-keeper and turn thought into implements of trade—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber, which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence: the heart—the heart which freshens the dry wastes within—the music which brings childhood back—the prayer that calls the future near—the doubt which makes us meditate—the anxiety that starts us with mystery—the hardships that force us to struggle—the anxiety that ends in trust—these are the true nourishment of our natural being.

### Impulse.

Men, who are called impulsive, are much slandered. Are not the most noble, generous actions, which adorn the annals of the world, referable to this agent? Reason is even exalted above impulse; but how fallible is reason? Is it not often opposed to faith, and does it not lead to the most dangerous errors? So far as the boundaries of our experience extend, warm impulse has prompted more good deeds than cold reason. We would sooner trust that man, in whose breast glows the fire of enthusiasm, than him who, cool and collected at all times, seldom acts without suspicion, and often deliberates till the hour of advantage has passed. Faults, committed without reflection, are certainly more venial than premeditated sin. He who errs hastily repents sincerely; but the wrong done upon calculation is never willingly repaired. Would that society were more lenient to impulse! Even when productive of harm, it is unselfish, and the consequences to which it leads are hurtful to no one so much as to its possessor. Pity is no stranger to the impulsive man, and not seldom do the tears of sympathy fall from his eyes. To friendship he is faithful, and for love he would sacrifice both interest and worldly esteem. Let us be compassionate therefore, to the errors of impulse, while we respect the calm dictates of caution and prudence.

### From Chambers Edinburgh Journal, Great News.

It is universally remarked that now-a-days there are no great men—no great statesmen, authors, artists, dramatic writers, orators, theologians, or philosophers. Everywhere we see but a lifeless mediocrity—cleverness, and sometimes brilliancy of acquirements—but no great depth, scarcely any towering genius, little courage or ability to soar to commanding heights. Where is there now any great scholar; where a Shakespeare, a Milton, a Scott; where a John Keble, a Newton; where anybody in the superlative? The days even of Bonapartes are gone! Ample scope is there for usurpation; but we look in vain for a Usurper! The hour is come; but where is the man?

This is exactly one of those subjects which admits of being treated *pro* and *con*. Much may be said on both sides, without any decided preponderance one way or another. In the first place it will not escape observation, that the alleged scarcity of great men is very much caused by a general advance throughout society. For one great writer in a period of literary darkness, we have now a hundred writers of ordinary, though no mean capacity, all actively exercising their pens. For one artist of inapproachable excellence, we have thousands, who can at least please us by their productions. We have, to be sure, no Newton; but look at the multiplicity of minds turned to philosophic pursuits, each pouring on the face of Nature, and occasionally disclosing new and interesting features. If no man towers over his fellows, it may be because all have to climb higher than the great men of former times did, in order to be conspicuous. Where discovery has been pushed to its limits, we cannot reasonably expect to have any more discoveries. There are mariners of as ardent temperament as Columbus, and as willing to encounter dangers, but in what direction can these longings be in quest of a new continent? In maritime discovery, as in many other fields, the work is pretty nearly done. America, the solar system, the principle of gravitation, the laws of chemical affinity, the balloon, the steam engine, and a thousand other things, can be discovered only once. If physical science has not got to the end of its tether, all within the circuit of the tether has been gleaned so marvellously bare, that in these latter days we are left comparatively little to pick up. Lucky fellows, those Newtons, Keplers, Columboes, and Watts.

True in one sense; but let us not be led away by a prevalent tendency to exaggerate the glories of past times, and despise the present. After making certain allowances as to the absence of such commanding intellects as that of Shakespeare—a man not for a day, "but for all time"—it may be fairly questioned if there ever was any period of the world's history which so abounded in men eminent for their talents, respectable for their aims and acquisitions. For anything we can tell, the discoveries to be made by these men and their successors may be as grand as those of Newton, as useful as those of Watt. Great as has been our advance, we are to all appearance, only on the threshold of knowledge. All things seem to prognosticate that in a century hence, we shall be looked back to as pioneers in the arts—"gatherers of pebbles on the shore." The discoveries, the inventions, the researches of the passing hour are all calculated to convince us that there yet remains a field of inquiry, which appears the more boundless as we advance.

But, setting aside any such hypothesis, and taking matters only as they are, we would be inclined to speak of the present age as relatively anything but contemptible, either in arts or learning. That the individuals who excel do not rise into a distinguished pre-eminence, is accounted for by the fact, a fact become proverbial—"that the world does not know its great men," at least not till it has lost them. As no man is great to his valet-de-chambre, so no man is thought much of who may be seen any day walking in the public thoroughfares. It is only when he is dead and buried, and no longer takes a part in common-place concerns, that his merits are understood and appreciated. Washington, in the midst of his mighty struggles, was aggrieved by a thousand detractors. Priests, whom we are now in the habit of looking back to as a great man, was very far from being considered great while he lived. Chased from his home by a fanatical mob, and coldly sympathized with by men of learning, he died an exile from the country which was unworthy of him. It would be telling a twenty-times told tale to go over the histories of "great authors" from Homer downwards, who were treated not in the handsomest manner while they were living and pouring forth their deathless effusions. Unfortunately for men who in some way distinguish themselves in literature, arts, philosophy, or statesmanship, they are usually judged of while in life, not exclusively in reference to their services or labors, but to a large extent in subordination to professional and other party views. In Great Britain, a native has much less chance of gaining celebrity for his discoveries in science, or his excellence in art, than a foreigner. Had Liebig been a professor in a London instead of a German University, he would scarcely have been listened to with the patience and respect he has been. We should not only have been too familiar with his name and person, but he has been jealous of his reputation. It is a totally different thing when we have to investigate the pretensions of a man who lives a thousand miles off. He is, then, as respects our own affairs, as good as dead, and is not likely to trouble us. One can make nothing by condemning him, while it is quite safe to praise him; and in his case afford to be magnanimously impartial. No man receives such numerous and cordial testimonials of his high claims to consideration, as he who is going to quit the scene of his labors. Enemies hasten to swear to him an everlasting friendship. Rivals weep bitter tears that they are to lose so great a luminary from their system. The wallings on such occasions are ever put to good interest. We all know how to be generous when the generosity places any object of desire the more surely within our reach.

But more than this: all have small prejudices to cherish, and it is not usual to speak with respect of a person who in any way deranges the complacency of foregone conclusions. The outer world, in a state of a happy innocence, imagines that the learned, so-called, are worshippers at the shrine of Truth. Alas! how few are there who are not followers of idols. Each has his cherished fancy, which he feels bound to combat for in all circumstances; and we to the man who audaciously brings distrust on his opinions! While motives so ungracious, independently of considerations of a sterner and less creditable nature, are permitted to influence the judgment, can we be surprised that so few living men attain the distinction which we ordinarily call "great?" If in the present age there be any partic-

ular impediment to the rise of great men, it may be said to consist in a widely diffused taste for, and habit of criticism, the occasional unjudging severity of which has unfortunately the effect of repressing talent unsupported by ambition. If there be no great statesmen, have the public generally labored to raise men into power in whom they can place unqualified confidence? Perhaps the critics are more faulty than the criticised. In the United States, as we are informed, the more enlightened portion of the community, from a regard for their own feelings, take no part in politics, and studiously keep out of place. And in our own country, it is pretty obvious that on similar grounds, the "best men" systematically refuse to come forward as candidates for office. An upright man, with no selfish purpose in view, does not choose to expose himself to obloquy, or to have his services paid in public ingratitude. Thus a people may lose something by being too quick-sighted in detecting errors. A charitable consideration of human infirmities has more than Christian duty to recommend it: it is the soundest policy.

So much for the general influences which tend to repress the growth of "great men." Let it, however, again be remembered, that in very many instances the check on greatness is independent of external circumstances. No individual can expect to travel on the path to fame without getting rubs by the way. The more prominent a man becomes, the more he is exposed to challenge; and it would be well for him not to mistake the cavillings of the envious, or the morbid grumblings of the habitually discontented, for the expression of a healthful and general opinion. The satisfied say nothing; it is only the brawler and busy-body who make themselves heard. Besides—and here, perhaps, is the pith of the whole matter—do the great in skill and intellect always conduct themselves in a way to disarm jealousy, and secure approbation? How frequently men of talent, yielding themselves up to the petty impulses of a restless temperament, are observed to destroy the reputation which enemies are willing to accord, and to which length of time, present a feasible opposition. In such cases, the would-be-great man is less judged of by his talents than his failings. Great in science, literature or art, he is, perhaps, infirm in temper, selfish in indulgence, weak in resolution, imperfect in his moral sense. The world may be captious, neglectful; much grievous wrong may sometimes be a consequence of unworthy jealousies; but on the whole, a man's chief sufferer from the indignity of having his pictures refused admittance to an exhibition in the Louvre, did he fly into a passion, and go and kill himself as an ill-used man? No. Without uttering a word of complaint, he exhibited his productions elsewhere, and lived to be at the head of the French school of painting—a lesson worth taking by others besides artists. We repeat an advice formerly offered—NEVER COMPLAIN; the world flies from ill-used men. Go on, true soul! faint not in doing the work before thee; but do it quietly, and leave the rest to Him who overshadows us with the wings of His Providence. Remember that the small oppressions of coteries are but transient, and act with slight effect on the truly great—great in sentiment as well as intellect. We are each of us on trial, and if conscious of rectitude, need not fear the verdict of the tribunal.

### Beautifully Expressed.

No man, however degraded, is utterly beyond redemption. Beautifully how Whitlister, in one of his poems, expressed this truth:

"As on the White Sea's charmed shore,  
The Parsee sees his holy hill  
With dunest smoke-clouds curtain'd o'er,  
Yet knows beneath them evermore,  
The low pale fire is quivering still;  
So underneath its clouds of sin,  
The heart of man retaineth yet,  
Gleams of its holy origin;  
And self-quenched stars that never set,  
Dim color of its faded love;  
And early beauty finger there,  
And o'er its wasted desert bow,  
Faint breathings of its morning air.  
Oh! never yet upon the scroll  
Of the six-stated but prisoner soul,  
Hath heaven inscribed 'Despair';  
Cast not the clouded gem away;  
Quench not the living but dim ray—  
My brother man, beware!  
With that deep voice which from the skies  
Forbade the Patriarch's sacrifice,  
God's angel cries, 'Forbear!'"

### Learned Parrot.

A very remarkable instance is related of a parrot belonging to Mr. Braham of Brompton, which was presented to him by a lady who had bestowed great pains in teaching it to talk. This gentleman had a friend to dine with him one day, and after dinner a pause having ensued in the conversation, the guest was startled by a voice proceeding from one corner of the room, calling out in a strong, hearty manner, "Come, Braham, give us a song." Nothing could exceed the surprise and admiration of the company. The request being repeated, and not granted, the parrot struck up the first verse of "God save the King," in a clear, warbling tone, aiming at the style of the singer, and sung it through. The ease with which this bird was taught, was equally surprising as the performance.

The same lady taught it to accost Madame Catalani, when dining with Mr. Braham, that it so alarmed her that she nearly fell from her chair. On its commencing "Rule Britannia," in a loud and intrepid tone, the enchantress fell on her knees before the bird, expressing in terms of delight her admiration of its talents.

This parrot has only been equalled in talents by one owned by Colonel O'Kelly, of London. Once upon being asked to sing, it replied, *I never sing on a Sunday*. "Never mind that, Poll," the Colonel would say, "come give us a song." No, excuse me, I have got a cold, it would reply. "Don't you hear how hoarse I am?" This extraordinary bird could perform the verses entire of "God save the King," words and music, from beginning to end.

When the Colonel and his parrot were at Brighton one time, the bird was asked to sing; it answered, *I can't*. Another time it left off in the middle of a tune, and said, *I have forgot*. Colonel O'Kelly continued the tune for a few notes, and the parrot took it up where the Colonel had left off. "The parrot took the bottom of a lady's frock, and said, *What a pretty frock!*" The parrot seeing the family at breakfast, said, *Won't you have some breakfast, Poll?* The company mopped it a good deal, and it said, *I don't like it*. It would ask for all that it wanted, and apparently with reason. It was purchased at Bristol for 100 guineas. Some persons who were desirous of exhibiting it publicly offered the Colonel 100 guineas a year for the use of it, but he was too much attached to accept the offer. Its death was announced in the London Gazette of the 9th of October, 1862. It was dissected by Messrs. Kennedy and Brooks, who found the muscles of the larynx, which regulate the voice, considerably enlarged by exercise.

### From Chambers Edinburgh Journal, OF GREAT NEWS.

Every administration in the world—whether it be the executive of the State, or a corporation board, or a committee, or an individual "dressed in a little bit of authority," has a greater or less store of dilatory phrases to which recourse is had for the purpose of answering urgent applications, putting off the impatient, satisfying the clamorous, and giving to all petitioners the impression of unceasing labor in their cause. At the head of these phrases for answering every demand and every body, the sentence surely deserves to be placed, "Your business is under consideration." Admirable phrase! admirable for the very vagueness of its definition and the very definiteness of its vagueness. Laconic, too! as brief as could possibly be desired. It is eminently an administrative phrase. Unparalleled in its applicability, it adapts itself to everything—furnishes a full reply in itself, or an admirable backing to an objection or excuse—accounts for the most protracted delay in any kind of business under the sun—is an answer to every question, and the only answer to some questions. All committees' rooms echo with it—all council chambers resound with it. It is a sentence, in short, which should be engraved upon the threshold of all government offices and the seats of all government officials, in order that, should the latter be absent, and the former closed, the anxious applicant need not call again for the answer he will most assuredly receive.

But the more closely we examine the full bearing and import of this combination of words, the more admirable it must appear to us. An individual inquires, "How is my business going on?" and I, an official, somewhere or other, reply, "It is under consideration." "Under consideration?" Observe the satisfactory ambiguity of the words. Had I said, "under my consideration," or "under any one's consideration," I should have reduced it at once to the value of the unit; but now, not only am I included, but everybody else who works with me: the entire body of which I am a member, are clearly designated. There is nothing whatever to prevent your imagining the heads of government engaged in the matter; the applicant, if a novice, of course concludes it at once to be so, and pictures to himself the whole administration engrossed by his memorial, employed upon the means of redressing his grievance, or granting his petition. What can satisfy him if he is not content with every wheel of government turning for him, and for him alone?

"Under consideration." You are not left a word to say: objection you can make none. Had you been told, "It has been considered," you might naturally have asked, "What was the decision?" Or had it been said, "It will be considered," you might request, with all due humility, to be informed at what period it was thought possible might come to your turn to engage the attention of the body to whom your business has been submitted. But it is quite another matter now. The words are, "It is under consideration;" that is to say, at this very moment every effort is being made to do you full justice, every energy is put forth, every nerve strung in your behalf; the attention of every one is riveted upon you, and you alone. What more would you have? You stand, with open mouth, completely arrested, fixed to the spot by this answer, unable to articulate more at the very moment than an "Ah!"—a little proleptically, may be—and you can but bow politely and retire, as fully satisfied as your temperament or knowledge of the intrinsic value of words permits you to be.

"Under consideration." You may have these words repeated to you for twenty years successively; but with what show of reason can you complain of the cool, cautious, deliberate inquiry into every circumstance of your case, or of the length of time employed in the investigation of your business? What is it you want? That it should be "considered." Well, and have you not been told that this is precisely what is doing? You have absolutely nothing left to say. If not completed sooner, it is because it is impossible to proceed more rapidly in doing the thing well. Surely you would not have it hurried over. And you cannot, in conscience, require that your case should be considered oftener than always.

Most valuable phrase! What tiresome circumlocutions, what troublesome explanations, what framing of excuses, are spared by it to authorities in general! Officials may slumber as sweetly on these few words, as in an easy-chair. The phrase is the very otoman of power, the downy pillow of bureaucracy, whence it may meet every proposal of amelioration, every expectation of improvement, every desire for a new order of things by a few words—the true talisman of *status quo*—"It is under consideration."

And now that it has been itself "under consideration," who will not thank me for having made this feeble effort to hold up a phantasmagoria to the public in a parliamentary proceeding to the enthusiastic admiration and gratitude of those who make use of it? I write not for the ingrates who are unreasonable enough to feel indignation at its being addressed to themselves.

### A Marriage Vagary.

The following extract is from the "Marriage Looking-Glass," a new book in the press of J. W. Munroe & Co., Boston.

"Mr. Thomas Day, the well known author of 'Sanford and Merton,' and a gentleman of unbounded benevolence and the strictest honor, indulged in the wildest ideas respecting marriage. At the time of his father's death, from whom he received considerable property, he was only thirteen months old. When he arrived at years of discretion, he came to the determination of forming his character after the antique model of the most virtuous among the Greeks and Romans, according to the prevailing fashion of wearing powder, &c. Yet, surprising as it may be, the principles he adopted in early youth, became the rule from which he never swerved in after life.

"Having paid his addresses, when very young, to a somewhat flighty lady, who rejected him, he received a strong antipathy to the then mode of female education, and formed the romantic resolve of training a young damsel to his own taste. According to the narrative, she was to be simple as a mountain girl, fearless and intrepid as the Spartan wives and Roman heroines.

"So soon as he became of age, he visited the hospital for foundling girls at Shrewsbury, and having given ample testimonials of his moral conduct, and the most satisfactory security for their future provision, he was permitted to select two little girls, with the intention of educating them after his own fashion, and marrying the one who should prove the most successful in gaining his esteem and affection. They were both beautiful; the one he called Lucretia—the brunette, Sabrina. The more quietly to pursue his own plans, he removed to France, where, during their sickness, and

in consequence of his not having taken an English servant with him, he was frequently compelled to perform the part of a nurse courage shortly began to cool, so that he returned to England, and was glad enough to find himself of Lucretia, by placing her under the care of a milliner.

"Sabrina was now to be taught the virtues of Arrin, Portia, Cornelia; to be imbued with stoic indifference to pain and fear.

"But, alas! the bud of promise broke upon her when she was twelve years of age; when she was felled at with pox, she started and screamed.

"Yet, the root remains to be told. She conceived a strong dislike to study, and was utterly incapable of keeping a secret. All decency, by way of trial, were revealed as and, as might be supposed, rapidly found her way back again to the ears of the amiable, but fanatical patron. He was now, therefore, as happy to put with Sabrina, as he had previously been to dispossess him of Lucretia. After other severe disappointments, he met with a lady of rank, fortune, age, and education, similar to his own. She pardoned his eccentricities for the sake of his sterling virtues; and so great was their conjugal happiness, that after her premature death, the result of a kick from a colt, which he was training in a style similar to the discipline he practised upon Sabrina, his lady refused again to behold the light. At midnight, when the groom was congenial to her sorrows, she rambled about her neglected grounds, and at the expiration of two years, died of a broken heart!"

### Are Old Birds to be Caught with Cheese?

Many specious maxims have obtained general credence in the world which are in reality false. Among these is the saying that "old birds are not to be caught with cheese." Whereas the fact often is that the old bird, the more he flatters himself that he is worth catching. He is easily caught where he is worth while; when you have got him, Cheil is too valuable, too precious, to be expended wastefully; and because you are not so silly as to throw your away, he conceives himself to be too good for you. As nobody tries to catch him, he fondly persuades himself that his own exceeding cunning secures him from capture. "Take me if you can," chips lie, and goes dodging about the woods, as though a flock of golden vultures were pursuing him. He is quite safe. He has not the felicity of being in peril. The young condor, preyed upon by vulgar appetite, will not do him the honor of dining upon him. His toughness and antiquity are sure safeguards. He is only not captured, because there is nothing captivating about him. But, by any chance, he hath a tail-feather fit for plucking, or a bone worthy the distinction of being picked, then is your old bird in imminent danger, for you may catch him when you like with half a pinch of chaff. The tender fooling, not arrived at the maturity of slyness, who never tasted chicken of his own stealing, shall take him without a rattle of his plumage—only by pronouncing its dingy brown to be crimson.

What flocks of old birds flutter about society, all sure that they never shall be caged, and all safe until a lure is laid for them! But the longer they live, the less chance have they of avoiding the trap. The older they grow, the slenderer the means of escape. The starched matron is fair to put faith in the compliment which in her day of youth and grace, she knew to be nonsense. She is now only half-bellied, and can no longer afford to think her eyes less brilliant than she is told they are. She must make up by exaggerating what is left, for the loss of what is gone. She is not now in a condition to call a fine remark rank flattery; she is obliged to believe in self-defence. If her mirror will not admit that she has other resources; she has sage counsel, admirable judgment, perfect knowledge of the world. Admire these, and with a dignity which you call Siddonian, she confesses that she is yours. You have only to convert the compliment to her beauty at twenty, into a tribute to her sagacity at fifty-five. Tell her she is not to be imposed upon, and you impose upon her effectually. Admire her penetration, and you will not find her impenetrable.—Dr. Wayland.

### Time for Reading.

"If I were to pray for a taste," says Sir John Herschel, "which would stand me in stead under every variety of circumstance, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things may go amiss, and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher offices, and surer and stronger panoply of religious principles; but, as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a perverse selection of books. You place him in contact with the best society in every period of history; with the wisest and witliest, the tenderest, the bravest, and the purest characters who have adorned humanity; you make him a denizen of all nations, a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible, but that the manners should take a tinge of good breeding and civilization from having constantly before our eyes the way in which the best informed men have talked and conducted themselves in their intercourse with each other. There is a gentle, but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not the least effectual because it works insensibly, and because it is the last thing he dreams of. It cannot, in short, be better summed up, than in the words of the Latin Poet:—*Enallitur moribus nec sinit esse ferus*. It civilizes the conduct of men, and suffers them not to remain barbarous."

We seek advice from others, offend them, not because we do not know what we ought to do, but because we do know, and we seek in our advisers a help for a weak will.—Richter.

"Advice," says Coleridge, "is like snow: the softer it falls the longer it dwells upon and the deeper it sinks into the mind."